UNITARIAN MONTHLY

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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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MR. R. H. MOTTRAM.
Popular Novelist (see page 120.)

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

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FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

In Manitoba, Canada, there are 13 Icelandic Unitarian Churches, including one in Winnipeg with a membership of 600 and an average attendance of 200 to 300 each Sunday. But in that same city the English-speaking Unitarians have a tremendous uphill struggle to keep their Church going. Indeed it is now said to be closed.

Persian Bahaism, which has had a great development in the United States, and which now has four centres in London has a faith which is summed up in the words: "There is one God; mankind is One; the foundation of religions is One."

Rev. William Bottomley, of Melbourne, Australia, has established a Unitarian group at a seaside resort, Warrnambool, 166 miles distant by train.

Mr. Chew Cheng Yong, of Singapore, appeals for more propagation of Unitarianism in Malaya.

At the close of the session at the Manchester College, Oxford, a memorial bronze tablet was unveiled by Dr. Jacks in memory of the late Dr. Philip Wickstead. Rev. F. H. Vaughan gave the Visitor's address on the subject—"The Call of the Ministry."

At Dundee Unitarian Church a "full attendance service" well organised, resulted in the Church being filled. There were special arrangements for conveyance of old and infirm members.

The Pro-Chancellor, Mr. R. H. Rathbone, and Mrs. Rathbone, have presented 4½ acres of land to Liverpool University as a site for a hall of residence for students of the University.

Suddenly on June 29th, it was announced by "The Christian Life" that it would cease from that day to be a separate journal, and would be incorporated with the "Inquirer."

A Unity School of Christianity in U.S.A. claims to have three million students.

A fund is being raised for a memorial tablet to be placed on the Chapel wall at Cirencester, in memory of the Rev. Henry and Mrs. Austin.

The 52nd Annual Meeting of the Southern Unitarian Association was held at Bournemouth, June 26th, Rev. V. D. Davis presiding. Rev. Dr. J. C. Flower, was the preacher at the evening service.

The Midland Christian Union of Unitarian Churches had its summer meeting, June 20th at Stourbridge, when Alderman Frank Taylor gave an address on the work of the Union, and welcomed Miss R. Nettlefold, after her travels in the East, who responded with an interesting description of her experiences in India. Rev. W. E. Williams preached at the evening service.

The Cirencester Trustees have asked the Rev. H. Bodell Smith, to take a short engagement to revive and strengthen the interest in the cause at the Cirencester Chapel, and he has accepted.

The celebration of the 75th Anniversary of the Unitarian College, Manchester, took place in College Week, July 1st-4th, when it was announced that the Endowment Fund Appeal for £6,000, had been over subscribed making £6,400. The special service at Cross Street Chapel, was largely attended when service was conducted by the Rev. Priestley Phillips and Rev. C. J. Street was the preacher. There was a College Garden Party at Summerville on the Tuesday, and Public Meeting at Memorial Hall on Wednesday evening, and a Re-union dinner Thursday evening.

At the closing of the session at the Carmarthen College, Dr. Jacks spoke on "The Ideal of a Free School of Theology." Carmarthen has 46 students under a Unitarian Principal, 30 preparing for Congregationalist pulpits, 12 for the Baptists, 3 Unitarian, and 1 Wesleyan.

Rev. Frederick Hosmer, the well-known Unitarian hymn-writer, of U.S.A., died on Friday, June 7th, at Berkeley, California. The Essex Hall (Revised) Hymn Book has 20 of his hymns, and the new "Hymns of Worship" 22.

The Missionary Conference of Ministers and the Ministerial Fellowship have agreed to amalgamate. The Fellowship is the ministers' friendly society for the help of any of its members in time of need. It was established in 1899, through the instigation of the Rev. H. Bodell Smith, urging the starting of such a society. There are about 260 ministers in its membership. Rev. C. J. Street was its first secretary, and it is due to his organising and business ability that it has become such a strong society possessed of invested funds, and administered for its most needy beneficiary members. Rev. H. Bodell Smith has now been elected its president.

Rev. C. Townsend's visit to West Kirby as Missionary minister, proved most inspiring to good congregations.

At Bootle, the Rev. H. Fisher Short received over 20 young people into Church membership, June 30th.

The appeal of the new General Assembly to "Triple the Income" has reached £1,055.

Lady Durning Lawrence left £2,000 to the Ministers' Insurance Fund.

At our Rotherham Church, Principal Garvie, of New College, London, was the speaker at a Young People's Service, and Rev. A. M. Barr, the minister preached Temperance Sermons in reference to a visit of the British Temperance League.

A THOUGHT TO THINK

THE MIND IS ITS OWN PLACE, AND IN ITSELF, CAN MAKE A HEAVEN OF HELL, A HELL OF HEAVEN. —Milton.

At the Willaston School Speech Day, Mr. P. M. Oliver, M.P., presided, and Mr. M. L. Jacks, Headmaster of Mill Hill School, gave the Visitor's Address on "The Object of Education."

DEATHS.—Miss Diana Bennett, Gronant, near Prestatyn, June 19th, 89; Mrs. Joshua Buckton, of Leeds, July 5th; Mrs. Davis, widow of Rev. David Davis, Harrow, July 6th; Mrs. Frederick F. Goodfellow, Heald Green, July 4th, 74; Rev. J. J. Marten, Horsham, July 12th, 79; Rev. Charles Craddock, Southport, July 13th, 80; Mrs. L. T. Hawkesley, Crowborough, Sussex, July 16th; Mr. Wm. Robinson, St. Annes-on-Sea, July 11th, 67; Mrs. Ellen Atkins, Hinckley, 86; Ald. Thomas Walker, Lancaster, 72.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

AUGUST 4th.

A.D 70.—The Temple of Jerusalem burnt on a Sabbath evening.
1265.—Battle of Evesham. Death of Simon de Montfort.
1570.—John Felton hanged for fixing the Pope's bull on the door of the Bishop of London.
1792—Edward Irving born.
1792.—P. B. Shelley, poet born.
1836.—Marriage Act passed.

AUGUST 11th.

1789.—Bishoprick of Nova Scotia instituted.
1810.—George Brown born.
1890.—Cardinal Newman died.
1919.—Andrew Carnegie died.

AUGUST 18th.

1568.—Maximlian II. Legalized Lutheran faith.
1655.—Pacification after massacre of Waldenses.
1784.—Robert Taylor, eccentric Deist, born.
1792.—Earl Russell born.
1803.—James Beattie, poet, died.
1895.—First Welsh Unitarian Service held in London.

AUGUST 25th.

1640.—Valentin Baumgart recanted Unitarian views at Konigsberg.
1770—David Hume died.
1819.—James Watt, engineer, died.
1822.—Sir William Herschel, astronomer, died.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Scriptural Unitarianism

NOTES AGAINST THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

VIII, JUSTIN MARTYR,

During the next seventy years after Clement of Rome, the doctrine of the DEITY of Christ, the first step towards the doctrine of the Trinity, was being gradually elaborated, while the personality of the "Holy Spirit" was still left undefined, or vaguely defined at best. In or about 133 A.D. the Philosopher Justin Martyr, a native of Palestine was converted to Christianity. Within twenty years he was martyred and earned his familiar surname. He wrote two APOLOGIES or DEFENCES of Christianity, and a "Dialogue with Trypho a Jew." This noble-minded and exceptionally candid theologian believed that Jesus "was made man from the Virgin," and was in a definite sense "God" and pre-existent, but did all that he did "by the will of the God who made all things," to whom he was subordinate in all things. So with Justin the Trinity cannot be said, as in its later form, to consist of THREE EQUAL PERSONS, but was rather a TRITHEISM, or belief in three Gods, somehow mystically one, in an ascending order of magnitude, "Holy Spirit, Son, Father." The last of these was supreme over the others.

But even this moderate form of Trinitarianism was not generally accepted without something of a struggle. Justin himself is an important witness to the reality of this opposition, which was comparatively wide-spread. He says of Jesus (DIALOGUE, p. 233), "It will not follow that he is not the Christ though I should not be able to prove that he pre-existed as God, the Son of Him that made all things, and that he became man by the Virgin. It being altogether certain that he is the Christ of God, WHOEVER HE WAS, though I should not prove that he pre-existed, becoming (afterwards) a man of like sufferings with ourselves, having flesh according to the Father's will; it will be right to say, that in this ONLY I HAVE BEEN MISTAKEN, and not that he is not the Christ, though he should appear to be a MAN, BORN OF MEN. For there be those of our race who acknowledge him to be the Christ, but say that he was a MAN BORN OF MEN. With these I do not agree, nor should I do so, though EVER SO MANY holding this opinion should urge it on me; because we are commanded by Christ NOT TO OBEY THE TEACHING OF MEN, but what was taught by the holy Prophets and himself."

From the foregoing passage clearly there were many who believed that Jesus was born of human parents and himself man. Justin was writing to a Jew and no doubt refers chiefly to Jewish Christians, who did not and could not accept the Deity of Jesus, while they acknowledged that he was the "Christ" or "Messiah' sent to bring men to God. Tertullian, to whom we owe the word Trinity, denounces as "simple" those who asserted that the "Trinity in Unity" broke up the Divine Unity. He attacks them as asserting that the "Trinitarians" actually believed in "three Gods," which there can be small doubt that most of them did in fact, however they might disclaim it in words. This father of the Church flourished about the end of the second century, and by his perfervid preaching did much to fasten the doctrine of the Trinity upon the Church. One of his opponents was Praxeas, who denied the doctrine, and showed that it rested on no sound foundations in history or argument. Praxeas had many followers and was finally excommunicated and declared a heretic. Thus persecution began amongst the Christians themselves at a comparatively early date.

Ramsay MacDonald and Unitarianism.

It has been stated in the Unitarian Press, notably the "Christian Life," that years ago Mr. Ramsay MacDonald was an occasional lay preacher in our Unitarian Churches. Now, in Chicago "Unity" of July 1st, it is stated in an interview with Mr. and Mrs. Edwin D. Mead, two well-known Unitarians of Boston, Mass., that they have been close personal friends of his from the beginning of 1899, a few months before the first Hague Conference, when MacDonald came to Boston with an introduction from William T. Stead, who was working hard through his little paper, "War Against War" to stir up English interest in the approaching Conference. MacDonald, "a handsome young Scotchman of tweny-four" (he was then 32, born 1867), was one of Stead's zealous lieutenants, and he came to confer with the American workers, to promote co-operation. Mr. Mead took him to dinner at his Pinckney Street house, and all spent the evening in earnest conversation. "We little divined," said Mr. Mead, "that we were entertaining a future Prime Minister of England." Mr. and Mrs. Mead were members of Dr. Hale's Church, and Dr. Hale, the famous Unitarian philanthropist, at once became interested in MacDonald and arranged a fine meeting for him at the Church. We presume that there cannot be much of the Calvinist Presbyterianism in Mr. MacDonald's religious doctrine now.

The Way to Unity.

STUDY COURSE (13). For Sunday Classes or Weeknight Discussion Circles.

VI. THE NEED FOR SECURITY.

Some years ago Mr. Frederick Harrison declared that "Ninety per cent. of the actual producers of wealth have no home that they can call their own beyond the end of a week; have no bit of soil, or so much as a room that belongs to them; have nothing of value of any kind except so much as will go in a cart; have the precarious chance of weekly wages which barely suffice to keep them in health; are housed for the most part in places that no man thinks fit for his horse; are separated by so narrow a margin from destitution that a month of bad trade, sickness, or unexpected loss brings them face to face with hunger and pauperism."

Once the Midland Railway Company receipts owing to bad trade fell off to the amount of £50,000 in one half year. Had this been met out of dividend, the dividend for the half year would have been less by one twentieth part, which would have amounted to a reduction of nearly twopence halfpenny on every £100 share. But instead of the shareholders bearing so trifling a loss it was decided to recoup the sum out of wages. This was done by discharging some hundred of servants from their employment.

These illustrations give some idea of the insecurity of weekly wage workers. But other classes of society are also insecure. Large traders compete against small traders and ruin them. Great business combines sweep the small shopkeepers more and more out of existence. Rich people who speculate in shares often lose their riches. And none of the wealthy are safe while there exist causes of resentment and the general discontent of what is called the working class.

Therefore what is needed is the security of all for a sure opportunity of a living. If all people are inclined to do right to each other as members one of another, the realisation of security for each and all may become an easy matter. It is a Christian duty to find the way. It is simple fairness to seek earnestly a solution of this problem. To save each other from poverty, from the dread and fear of want, from the possibility of starvation is a work of practical religion. We need to devise a scheme of social regulation that will make all God's children sure of equality of opportunity to live. The Churches can—if they will—study how it can be done. It is their business—a work of true salvation in which Jesus led the way. To save people from the hells of this world is the surest means of entering the unity of heaven here and hereafter.

VII. THE SOCIAL PROBLEM.

What is the Social Problem? It is the problem how to organise human affairs on the principle of The Golden Rule; how to apply religion to the needs of all mankind; how to make the real Christianity of Jesus possible in the life of the whole of the people of this world.

Professor G. D. Herron, of Iowa University, U.S.A., expressed it in these words:—"Broadly speaking, the social problem is a problem of how to organise the world that all men may be equally secure in the material means and social resources needful for a complete life. The hope of the social reformer is to open wide the gates of opportunity, so that every creature, from the least to the greatest, may make his life a moral adventure and a joy, and exhaust his possibilities in the thing he can best do. All that is good in civilisation must be for the equal use of all, in order that each man may make his life most worth while to the common life and to himself; and there must be equal freedom for each to choose the work that will best fulfil his serving capacity and individuality."

All this means the harmonising of human interests, the unifying of the aims and doings of all men. It will not mean dull uniformity but beautiful variety; not less freedom but more: freedom from injustice, from disorder, from envy and jealousy, from hatred and all uncharitableness. Only in fraternity can there be equal liberty for all. If we could imagine every child that is born to have the same education and training for service; and every human being contributing his or her share of the world's work according to their ability; all secured the same opportunity therefore of earning the protection and consideration and help the community could give, and having equal opportunities of leisure and social intercourse—it is possible to visualise what the joy of life might be not merely to a few but to the whole.

Now human life is cheap, then each man, woman and child will be precious. Now the possibilities of human nature are developed only in a few, then will they be more fully realised in all. Now human beings are wasted, scrapped as worthless, then will the resources of body—mind—and soul be saved and economised realising that divine economy of man in which no good faculty will be lost. "These things shall be!" said the poet. And many Christians sing his words—Ah! indeed—

"These things shall be: a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise."

Yes, these shall be—if we work earnestly now to bring that brighter day.

VIII. THE LAW OF MUTUAL AID.

Tennyson's words—"Nature red in tooth and claw," convey an idea which is not in accord with facts, because they express only a very partial view. Nature as exemplified amongst insects, birds, animals, primitive man, and the modern poor is seen also at work on the principle of mutual aid. Darwin, whose works describe the struggle for existence, shows that throughout nature the fittest to survive are those groups which eliminate competition and combine for mutual support and protection. Russell Wallace, Lubbock, and others, bear witness to the same fact. It is proved by researches into the remains of primitive man that no implements of war have been found amongst them. And the most primitive tribes still existing uncivilised in their aboriginal conditions, live together in peace and care for each other. The Hottentots are "all kindness and goodwill to one another"; one of their chief pleasures "lies in their gifts to one another." It is said of them that "they are certainly the most friendly, the most liberal and benevolent people to one another that ever appeared on the earth." Among the Eskimos the welfare of the community or the clan is the prime consideration. When one of them has grown rich "he convokes the folk of his clan to a great festival, and after much eating distributes amongst them all his fortune."

Among our modern poor the facts bear plain witness to the dominant motive in nature. A lady doctor living in a poor neighbourhood said of the mothers, "how much they help each other. If a woman has prepared nothing, or could prepare nothing, for the baby which she expected—and how often that happens!—all the neighbours bring something for the new-comer. One of the neighbours always takes care of the children, and some other always drops in to take care of the household, so long as the mother is in bed." "Nursing neighbours, in cases of illness, without any shade of remuneration, is quite general among the workers, Also when a woman has little children, and goes out for work, another mother always takes care of them. If in the working classes, they would not help each other, they could not exist."

Thanks to the spirit of mutual aid!

IX. FORCES MAKING FOR UNITY.

Evil destroys itself. Any system divided against itself cannot stand. Competition creates monopoly and monopoly kills competition. Great combines and amalgamations in trade are formed that they may be able to crush competitors. And thus the tendency works to eliminate competition.

This is true in every civilised nation. Commercial warfare gradually tends to produce co-operation between strong rivals which join hands to make peace between themselves. This is true nationally and internationally. Every branch of certain industries in Europe and America are in each industry united as one concern so that they shall no longer work against each other but be parts of one control. The disastrous results of the great war in loss of life and material resources, in the ruin of trade and business, in widespread sorrow and woe, compel resort to the settlement of international differences by peaceable means, by a League of Nations for the abolition of war, and a World Court for adjustment of grievances. Thus international unity is on the way, to eliminate military warfare and not unmindful of ending commercial conflict by ultimately agreeing on freedom of trade.

Organisations of employers and employed are considering together how to abolish strikes and lockouts and to solve the problem of unemployment. The more such developments increase the greater will be the possibility of putting an end to poverty and pauperism. Co-operation can realise these much desired results.

These are not merely trading and political problems, but they are of moral and spiritual significance. Only by the application of moral principles can they be solved. It is the power of moral influences which is at work in all these tendencies towards Unity. Peace instead of war; co-operation instead of antagonism; agreement rather than disorder; brotherly conditions with fair and impartial arrangement of human affairs, destroying resentment and rebellion; and the ultimate pooling of the resources of nature and humanity for the welfare equally of all nations and people, is the unity that must come.

HEAVEN.

Where is Heaven? we want to know.
Is it above, and not below?
A place of bliss beyond the skies?
Oh, where can I find it? some one cries.
No heavenly place is heaven to him
Whose mind is deranged, whose soul is dim.
No sweetness or beauty in outward guise
Whether here on earth or above the skies,
Can be heaven to him whose soul within
Is disordered by selfishness and sin.
If the mind be at rest in faith and peace,
In kindly thoughts and joy's increase,
There is heaven within and its tender grace,
Which make a heaven in any place.

H.B.S.

Mr. R. H. Mottram (OCTAGON CHAPEL, NORWICH).

Mr. R. H. Mottram is the Secretary of the Unitarian congregation of Octagon Chapel, Colegate Street, Norwich. He is now widely known as a popular novelist. Though comparatively a young man—only forty-six—he has not less than six novels to his credit. On June 27th, he had an article in "The Daily Express," entitled "I Stand by the Faith of My Fathers," which was one of a series by different writers under the subject "God in These Times." In that article Mr. Mottram declared, "I do affirm that I believe in God and in a Divine purpose behind life," and he said,—"I was born over the main street of Norwich, and until I was forty-five, with short intervals, worked within sight of that street."

"When we come to discuss what we believe we arouse"—he says—"that lowest of human creatures, the bigot" who labels you as "Unchristian," "Atheist," "Agnostic," "Arian," "Unitarian," perhaps. "To none of these, except the last, will I plead guilty, and, fortunately I have the law on my side which says I may, in England, believe what and how I like."

"If that law is going to be altered—and lately it has seemed to me not impossible—I am going to fight, as some of my family did three hundred years ago, for similar reasons. I wish to make it clear that I rely on theological views, of which the best exponents are Martineau and Emerson. Those persons have a world-wide celebrity not only for scholarship, but for a saintliness of life that became them better than any crown. What they and their like concluded I can get expounded to me by a minister that I and others invite to do so. I hope I have made clear the sense in which I believe, and that it is in God as revealed in the New Testament."

"The Daily Express" gives the following particulars of Mr. Mottram's career: "Aged forty-six. Educated, Norwich and Lausanne. Served in H.M. Forces 1914-19. For many years a bank clerk in Norwich. Made his name in 1924 with 'The Spanish Farm'—a war novel, which also won him the Hawthornden Prize. Other works include 'Sixty-four, Ninety-four'; 'The Crime at Vanderlyndens'; 'Our Mr. Dormer'; 'The English Miss'; and 'Ten Years ago.'"

Mr. Mottram says that he was a clerk for twenty-seven years, and he tells us that "In 1672 Samuel Mottram was a Trustee of the early meeting house in Colegate, Norwich, and when the present Octagon Chapel was built, his descendant, my ancestor, contributed. We cover certainly 250 years in unbroken succession." This is a fine example of family loyalty, and Mr. Mottram himself exemplifies the same quality of faithful devotion by publicly avowing that he stands by the faith of his fathers. That he shows this as the Secretary of his Church does honour to himself and to his fellow-members of the Octagon Chapel whom he serves. Would that all were equally loyal who owe much in their early life to their connection with the Churches of the same Faith. We congratulate our co-religionists of Norwich on the long-standing Mottram connection with their place of worship, with the reasonable faith which it represents, and on all that it has meant for best life of their ancient city.

You Believe in God.

Do you say you believe in God? Then you believe in the goodness of the natural world, in the beneficent purpose of the elements of life, in pure air, in clean water, in genial sunshine, and will help to make them accessible to all.

You believe in God? Therefore you are an enemy of a fœtid atmosphere in home, workplace, and slum; you are against everything that deprives human beings of the natural means of health. You recognize that all monopoly of land, air, or light, and any withdrawal of them from the masses is an evidence of unbelief in God. You perceive that small tenements, foul courts, and narrow streets represent acts against God's intention.

Do you believe in God? Then you believe in the sanctity of the human body and are an enthusiast for its health. You are against every condition which tends to disease; you are opposed to the disregard of health involved in competitive industry; you are a foe of the holocaust of the young and strong, constantly sacrificed to Mammon.

You believe in God? You ought therefore, to have no part in the customs involving physical debasement, in licensed vices, in habitual disregard of the honour of the body.

You believe in God? Then you are concerned for man more than for machinery; you put manhood before money; you rank a man higher than a horse, and build dwellinghouses with much more care than you raise the stables of racing steeds.

You believe in God? That implies that you are ashamed of the slums of our cities, of the poverty and misery of the "submerged tenth," of the pallid and distorted thousands who are the backwash of our civilization. You believe in God. You declare thereby that there should be health in every house, justice in every factory,

honesty in every warehouse, and goodness in every city.

Do you believe in God? Then you believe in the divineness of the human mind, in the power that perceives, reasons and understands, and in the emotions of sympathy and love; you believe in education, in knowledge, in the highest learning.

You believe in God? You disbelieve, therefore, in credulity, in blind following of conventional authority. You are an advocate of liberty of thought, of courageous expression, of original action. You are adverse to dogmatism, to prejudice, to bigotry, and seek to keep the mind open to all the forces of development.

Do you believe in God? Then you believe that righteousness should control riches, that morality should over-rule manfacture, that the spirit of brotherhood should permeate business.

ALEXANDER WEBSTER.

God Made No Mistake.

We welcome good ideas from any quarter. The Rev. Donald Fraser, D.D., in an address at the open-air service on Mauldeth Sunday at the Mauldeth Hospital, Heaton Mersey, Manchester, June 30th, said some sensible things about black men and white men and their various ways of looking at life, as may be seen from the following report of his remarks. "God made no mistake," said he, "when He made different kinds of people."

The Rev. Donald Fraser, D.D., who has recently returned from Africa, where he has spent thirty years in mission work, gave a very interesting address based on his experiences. The wonderful thing about God, he said, was that whatever he did, He did it with wonderful variety. When he made the world He made mountains, and seas and rivers and fields, and when He made trees He made all kinds of trees. And the same was true of flowers, and men and women—the most perfect things He made. There were many types and colours, but whether black, white or yellow they were all good. All the mischief in the world was due to the fact that we began to despise the things different from ourselves. We thought all the beauty was among white men. The black men thought, and rightly, that they were the most beautiful things in the world, while the Japanese, whose beautiful art we were all familiar with, thought our big noses and goggle eyes were the ugliest things possible. God made no mistake when He made different kinds of people, but the trouble was that people did not take the trouble to really understand each other. He remembered that in his early days in Africa he had sat up listening to some terrible stories of the old fighting days, and then after he had been in bed some time he saw a snake curled up on a mat in the middle of the floor. With a blanket for protection he crept across the room, seized his gun and shot the snake, only to find that it was a piece of rope he had left there earlier in the evening. The mistake about the world was that people were constantly mistaking ropes for snakes and shooting them. Black folk were decent folk and just as admirable as ourselves in their own way. They lived and spoke differently and had different ideas. They explained the wonders of the universe in a marvellous manner. Everything had a romance about it to the negro, and they lived in a world that was full of most wonderful things and of God, though they did not know Him as we did. He would rather be a missionary than anything else in the world, added Dr. Fraser, in conclusion, and he hoped many of the young people present were going to be missionaries.

The meeting of supporters of the Pioneer Preachers Movement, July 10th, was held at the Hostel, London, with a good attendance, when the 12th Report and Accounts were adopted, and the value of the work of the Preachers warmly acknowledged.

MINISTERIAL CHANGES.—Rev. John Ellis has concluded his ministry at Evesham, June 30th; Rev. Priestley Prime preached farewell at Godalming, on termination of his ministry, June 30th; Rev. J. Hipperson had farewell presentations publicly given on leaving Lewisham, June 29th; Rev. John Kielty, of the Unitarian College, is appointed to the Stockton Church; Rev. P. Waddington, B.A., B.D., of the Unitarian College has accepted appointment to our Maidstone congregation; Rev. Ethel Kay, of Whitby, has accepted appoinment to Warwick Chapel; Rev. J. Hipperson, has been inducted and publicly welcomed at Mossley.

We sleep, but never stops the loom of life;
The pattern woven 'mid earth's strife,
Goes on from day to day. —Beecher.

If we all did our duty as well as the soldier does his, the world would be a better place.—Dickens.

If you have built castles in the air, your work need not be lost; that is where they should be: now put in the foundations.—Thoreau.

"Don't divide life into secular and sacred. All life should be sacred."

"My experience in many lands, among many peoples, has taught me that religion is ultimately the foundation of life, and far and away the most interesting, most important, and most valuable and enjoyable thing in life.

Professor Eddington on Theological Controversy.

"If the kind of controversy which so often springs up between modernism and traditionalism in religion were applied to more commonplace affairs of life we might see some strange results. Would it be altogether unfair to imagine something like the following series of letters in our correspondence columns? It arises, let us say, from a passage in an obituary notice which mentions that the deceased had loved to watch the sunsets from his peaceful country home.

"A" to "H" WRITE LETTERS.

"A. writes deploring that in this progressive age few of the younger generation ever notice a sunset; perhaps this is due to the pernicious influence of the teaching of Copernicus who maintains that the sun is really stationary.

"This arouses B. to reply that nowadays every reasonable person accepts Copernicus's doctrine.

"C. is positive that he has many times seen the sun set, and Copernicus must be wrong.

"D. calls for a restatement of belief, so that we may know just how much modern science has left of the sunset, and appreciate the remnant without disloyaly to truth.

"E. (perhaps significantly my own initial) in a misguided effort for peace points out that on the most modern scientific theory there is no absolute distinction between the heavens revolving round the earth and the earth revolving under the heavens; both parties are (relatively) right.

"F. regards this as a most dangerous sophistry, which insinuates that there is no essential difference between truth and untruth.

"G. thinks that we ought now to admit frankly that the revolution of the heavens is a myth; nevertheless, such myths have still a practical teaching for us at the present day.

"H. produces an obscure passage in the Almagest, which he interprets as showing that the philosophy of the ancients was not really opposed to the Copernician view.

"And so it goes on. And the simple reader feels himself in an age of disquiet, insecurity and dissension, all because it is forgotten that what the deceased man looked out for each evening was an experience and not a creed. . . . ."

The Women's League.

The Ulster District Women's League held their quarterly meeting at Banbridge. Mrs. G. J. Slipper conducted service, and Miss Hutton, of Belfast, read a paper on "Womanhood through the Ages." Seven branches were represented.

The Manchester District League met at Dean Row, June 22nd, when over 200 women from 27 branches assembled. Miss D. L. Briggs, of Wilmslow conducted service, and gave an address on the words: "God sleeps in the mineral, dreams in the vegetable, wakes in the animal and finds self-consciousness in man."

The North Midland District League met at Newark, June 22nd, when Mrs. Harrop White presided. Miss Nettlefold addressed the meeting on her visit to India. Mrs. Spedding, secretary, read the report of the last meeting. The church made a presentation of a silver rose bowl to Mr. and Mrs. Swallow on their leaving the town. Mrs. Swallow had been League Secretary and Mr. Swallow, Church Secretary.

At Lydgate the League at its fortnightly meeting, Mrs. Heale presiding, had an address from Miss Ruth Nettlefold, and as a result decided to seek regular communication with one of the Unitarian Churches in the hill country of Assam, Northern India.

At Huddersfield the League branch has carried through a successful Garden Party with an attendance that taxed all available accommodation.

SAFEGUARDING SUNDAY.

At a Conference recently it was said,—"you have a great gift in this day of rest—for God's sake protect it. Don't let it be impaired by any carelessness on your part. It is apt to be taken for granted that no one is disputing the right to a day of rest, but it is being disputed. There must be a day of rest for every man, woman and child, and for everyone who desires it an opportunity for worship. I believe it is by the attention of local authorities to the principles we are advocating that a very great deal more can be done than we suppose."

Many men were apt to speak as if the way in which they chose to spend Sunday were a matter affecting themselves alone. But the real question was how their action affected the community as a whole and whether they were imposing on others obligations they had no right to impose.

Other speakers made it clear that while they desired opportunities for all to keep Sunday as a day of rest, they had no desire to restore the rigid religious observance that characterised what one man called the old Highland Sabbath. They emphasised the unfairness of expecting hundreds of people to surrender their rest that others might be entertained.

"We have learned to appreciate the need of a shorter working day," said one speaker, "and now we are threatened with a longer working week."

A Word for the "Inquirer."

By the Rev. WILLIAM C. HALL. M.A.

Many years ago the "Unitarian Herald," which had particularly served our northern congregations, was incarnated in the "Christian Life." Now the "Christian Life," after eminent service to the more definite Unitarianism of our Churches, has been embodied in the "Inquirer." These three are now one, or, more strictly, three-in-one.

Many Unitarians will regret the passing of the "Christian Life." It contained much important writing by scholars of the highest authority among us; in its leaders and special articles it closely observed and reviewed matters of theological and religious interest to our people; and it gave extensive and full reports of our societies and congregations, and was uncommonly prompt in their publication. It was definite and unambiguous in the declaration of our message, clear in its statement of the theological differences which separate us from others, and into its correspondence columns admitted the perfectly frank discussion of differences among ourselves. If no more could be said, it would be a great tribute to its editorship for at least forty years to say that no religious paper of our time has had a better genius for the short paragraph.

It is to be hoped that the "Inquirer" will be able to accommodate itself to the requirements of those who have found what they wanted in the "Christian Life," more particularly in news of what is being done and thought among our congregations. If my memory serves me, the "Christian Life" at one time gave regional reports of our work, and these might be useful to-day as we move to denominational unity.

Will all who have taken the "Christian Life" now see their way to taking the "Inquirer?" This will probably be the case with those who have been accustomed to receive the paper from their church official; but I am afraid that not a few of our people who have obtained it from their local newsagent will not immediately order the "Inquirer." With these I plead for the support of what is now our one and only weekly, on two grounds: (1) the need of all our people to be kept closely informed on matters of denominational importance and on general religious affairs as these are reflected and discussed among us, and (2) the necessity of securing a circulation for the "Inquirer" which will enable it to pay its way.

In the minds of not a few people there is an idea that anything printed pays; that books make fortunes for their authors, and that newspapers are gold-mines. As a matter of fact, very few books pay, and I know no newspaper which could continue many weeks without advertisements. Most of what I have written I have paid for. I shall get nothing for this article, and out of my superfluous wealth shall have to pay for its passage to the printers. So will fare the rest of the staff of the Monthly, joyfully. So also will fare contributors to the "Inquirer"; but in spite of their freely-given services, our one and only weekly, which as a business has been run at a heavy loss to its shareholders, will not be a "paying concern" until our people up and down the country make up their minds to do their duty by it.

Compared with other religious newspapers, the "Inquirer" has a very small circulation. In your own congregation, dear reader, how many of our people take it? You will judge that it ought to have a larger constituency. After all, our denominational paper is what we all make it, and what we make it determines very largely the regard other denominations have of us: it is our most public representative. The "Inquirer" is read outside our denomination, and this fact alone should induce us to make an effort to secure for it such a circulation among ourselves as will enable its management to issue it without loss, to get extensive advertisements, to enlarge it, and eventually to reduce its price. It ought to be the first weekly taken in every Unitarian home. That is my opinion, which, I trust, is, or soon will be, the opinion of everybody who reads this article. I have backed my opinion from my first days as a Unitarian. So do I feel self-righteous; but I trust I am justified in my appeal.

[EDITOR'S NOTE: In sending me this article our esteemed contributor has chosen his own subject, and he has evidently absolute confidence in the liberal hospitality of this Monthly to the sentiments he expresses, which we cordially share. But there is just one thing we may be pardoned for saying, and it is this: some members of our Churches when asked to become subscribers to this Magazine make excuse for declining by stating—"I take the "Inquirer"—meaning probably that they cannot pay another penny per month or less than a farthing a week—the cost to them of this Monthly. In supporting this plea for increased circulation of our only weekly journal, we hope that will not mean less support for this Magazine.]

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."
—*Tennyson.*

One God ..... The Heavenly Father.
One Law ..... Righteousness.
One element ..... The Divine nature.
One divine event ... The kingdom of heaven.
One movement . progress towards realisation.

Literature.

"The Making of the Christian Mind," by Gaius Glen Atkins, D.D., L.H.D., Professor of Homiletics, Auburn Theological Seminary. London, William Heinemann, Ltd., 8/6.

Dr. Atkins who is an American author has here produced a work of considerable value to the student of Christian history, to the scholar, and to all who are interested in the varieties of Christian experience and interpretation. The method of treatment of his subject is unique. It is liberal in spirit and with no apparent bias other than that of getting at the truth. It is a Church history in the best sense, tracing the development of the mind of the Christian Church down from apostolic times to the present, through all the changes of creed making, papal rule, the Protestant Reformation, and the more recent manifestations of the Christian mind as "an adventure in Liberty."

The author shows the difference between the real Christian mind as it was in Jesus and what it became afterwards in the creed-bound Church. "The contrast between the complexities of Christian faith" he says, "and the method of Jesus, between what the creeds recite and the Gospels portray, is profoundly arresting" (p. 25). All through this book in frequent passages concerning Jesus he is regarded as a man, a great teacher in the line of the prophets. The shortcoming's of the Protestant Reformation are laid bare in imposing fresh authorities over the human mind as in the doctrine of Bible infallibility; it demanded free thought and denied it.

"The friends of liberalism, generally, are not just now as confident as they were thirty years ago; they are just beginning to sense the vastness of the adventure to which they are committed . . . the frontiers of the universe have fallen back to unimaginable distances; our world is no longer the centre of anything; it is a marginal speck on the edge of immensity" (p. 290.) "The universe has changed, but life is strangely unchanged. The astronomers tell us how far away the stars are, but we actually see them as our fathers' fathers saw them, serene and tranquilising specks of light in the blue. It may be that our adventure is no more difficult than their adventure, who first reached out to touch God in some extremity of need and loneliness, and that though the nebula in Hercules is one hundred thousand light years away God is as near now as He was when those who sought Him first believed the stars were lonely lights hung in the ceiling of the world.

"When the Christian mind began its adventure in Christian liberty, it took a road whose end could not be foreseen. It has no choice but to keep to it and trust the issue to truth and duty and the essential spirit and sovereignty of Christianity. Free roads are always perilous, but they are the only secure roads because as nearly as human experience can demonstrate anything, they are the divinely appointed roads for the human enterprise." (p. 292).

These extracts indicate somewhat of the style and temper of the book. The chapters reveal much research, and we commend them to our readers.

"The Ordeal of this Generation—the War, the League, and the Future," by Gilbert Murray, L.L.D., D. Litt., F.B.A., Cloth 4/6, George Allen and Unwin, Museum Street, London.

This is the course of Halley Stewart Lectures, 1928. The following brief description of the volume summarises the contents of the seven lectures:—

"Professor Gilbert Murray begins by putting before us a conception of Peace not as Repose, but as freedom of happiness as unimpeded activity in the service of civilisation. Nineteenth-century civilisation achieved much for domestic order, little for international order. It is our task to build up a new Order, and this can only be done by constructive intellectual co-operation. Professor Murray deals fully with the principles of the Covenant, its imperfections, and the failure of nations to live up to it."

The author's eminence as an expert authority on The League of Nations makes these lectures of considerable educational value, and they should be widely read.

"An Apostle of Healing," by Hector Waylen, author of "Mountain Pathways," "The Clean Life," Etc. Arthur H. Stockwell, Ltd., 29, Ludgate Hill, London, E.C.4., 2s. 6d.

Mr. Waylen gives these studies of the life and work of Pastor Richard Howton, who in 43 years' work in the town of Glossop and elsewhere as a preacher and the possessor of unique powers of healing usually called "psychical," certainly was a great benefactor to many sufferers who came under his beneficent care. In fourteen chapters the labours of Pastor Howton are graphically described including numbers of remarkable cures of ailments which medical practitioners had pronounced incurable. A young woman who was told by three doctors that her breast must be amputated for cancer was restored to perfect health; another, a lady who had been stone deaf for thirty years recovered hearing in one of her ears—by prayer, but of the other ear a doctor said the drum was perforated, but prayer for her was continued and that ear also was healed.

A Miss Stocks, of Cheltenham, who had been unable to walk for 11 years from spinal disease, at the Pastor's command, "In the Name of Jesus —rise up and walk' did so immediately, was permanently cured and was known to be active many

years after this recovery. A man turned out of Sheffield Infirmary as incurable after three physicians pronounced his case as hopeless was healed. Another obliged to wear a double truss was healed so that they were no longer needed, aged 67, and lived afterwards to be over 80.

Whatever may be said of such healing, facts cannot be gainsaid. It is certainly true that there are more things or powers in man than are dreamt of in the philosophy of many people.

Mr. Waylen's narrative is the story of a remarkable personality whose portrait faces the title of the book, a generous and large-hearted man who did not work for money but for the good he could do. The book is interesting reading.

"The Carnegie United Kingdom Trust," Fifteenth Annual Report for the year ending December 31st, 1928. T. and A. Constable, L.P., Edinburgh.

Anyone reading this Report will be struck with the splendid work the Carnegie Trustees are doing for public education in establishing libraries; promoting adult education; making grants to establish playing fields, assisting Rural Development in establishing Community Councils, Young Farmers' Clubs, and Village Baths; making grants in aid of the cultivation of the Drama and Music; Folk Dancing; Child Welfare; Children's Arts and Crafts; and other philanthropic causes. The entirely broad-minded spirit in which the Trustees distribute their assistance is worthy of all admiration.

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

What are our members doing in the Fellowship? Will they report any work they have been attempting in the spirit of fellowship and the promotion of unity and mutual help? I am sure it would be very interesting to our readers to see what is being done and about which the doers are reluctant to say anything. But the world would be surprised if they knew only half of the good that all sorts of people are doing. I know of one active member of the Fellowship who helps all sorts of good causes, who tries to act the brotherly part to those who are suffering in misfortune. He heard of a Unitarian woman who has been physically helpless from childhood, and has been in a hospital for over forty years, and has to get some other person to write her letters. After receiving a letter from her he went to see her and was glad to find that she could read and talk though the speech seemed somewhat difficult. He thought such a visit might give some little cheer to the sufferer, and whether it did or not it did him good to attempt it.

I have a suggestion. Talking of mutual help —is it not possible to establish some plan of insurance for any of our Unitarian people who need it? No doubt with such a circulation as this Monthly has secured some good arrangement might be made in connection with a good Insurance Society. By clubbing together we can help each other in this and other ways. What have our members and readers to say about it?

The objects of this Fellowship include: To promote unity, fellowship and mutual help among our readers; to aid in the furtherance of our Unitarian Movement; to forward the Unity of Society and the advancement of International Unity; to encourage the formation of Study and Discussion Circles as one method of realising these aims. A membership fee of not less than 1/- goes towards covering expenses. H.B.S.

MAN NOT A ROBOT.

"Modern educationists have to realise that in this mechanised life man is not a robot, but has a soul to put into his work," said Mr. C. Sydney Jones, High Sheriff of Lancashire, speaking recently on "Industry and Education." "One of the great duties of education to-day was to give vision to the people. However clever our mechanics might be, we should not be able to hold our own in the world unless we had that soul which only came from the intellect and the spirit."—"Liverpool Post."

BLEST BE THE LIGHT!

Blest be the light that shows the way,
And blest the way the light has shown;
We welcome now the brighter day,
And every faithless fear disown.

In love to God and love to man
Our simple creed finds ample scope;
Secure in God's unerring plan,
We walk by faith, are saved by hope.

—F. H. Hedge.

It is always the chief thing that God should speak and men should listen, because in such speech and such hearing is enfolded the secret of life. —Charles Beard.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

AN OLD MAN'S COUNSEL.

Everybody respected Mr. Welby, as well they might.

He was very old—how old nobody seemed to know—but he had a smile or a greeting for everyone he met as he walked about the village. There were some who thought him queer; but others, who had had the privilege of little walks with him, knew him to be very wise.

Especially was this the impression of those who had sought his advice and had sat with him in his cottage.

"He might well be clever," remarked one; "you should see the books he's got."

"Books or no books," was the reply, "Iv'e no time for a pacifist."

"What's that?"

"A chap that doesn't believe in war."

"Well for the matter of that, I don't know that I believe in war either. You don't want another war, do you?"

"No, I don't know that I do; but there always have been wars and always will be."

"I'm not so sure about that. Anyhow, if Mr. Welby doesn'a belive in war, he'll have some good reasons, you can bet."

Without waiting to hear more, Phil, who had over-heard this conversation, ran off to see the old man.

"Please come in," said a cheery voice, when Phil knocked. "Why don't you believe in war, Mr. Welby?" asked Phil without ceremony.

The old man's eyes twinkled kindly and he replied quietly, "Because I believe in peace."

"But Jim Sheldon says there always have been wars and always will be."

The old man's smile went out of his eyes, and he shook his head.

"Jim Sheldon may be right. There always have been wars; and though people talk a good deal about peace, the nations are still preparing for war on a big scale, and wars may go on."

"What's a pacifist, Mr. Welby?" asked Phil, feeling his way.

The smile came back.

"I'm a pacifist," said the old man.

"But what are you really?" urged Phil. "What makes you a pacifist?"

"The answer isnt easy to put in a few words; but I'll do my best."

"Oh, do, please!" pleaded Phil.

"Life is so beautiful, so well worth enjoying, that anything that spoils it cannot be right. And war spoils life more terribly than I can tell you."

"Then, why don't all grownup people make up their minds to stop it?"

"I'm afraid they don't know how?"

"Oh!" said Phil, rather crestfallen.

"You see, continued the old man, they seem to be unable to rid their minds of several difficulties."

"What difficulties, Mr. Welby?"

"The greatest arises from a mistaken idea about what is called nationality."

"And what is that?"

"How shall I put it? Take our own country. Not so very long ago, our population was a small one with but few wants that could not be met by its own efforts within its own borders."

"You mean it could grow its own food and get its other things here without having to trade with other nations."

"That's it," smiled the old man.

"But what has that to do with war, Mr. Welby?"

"I'll tell you. To-day, not only have we many more people, but we have also extended our foreign trade that our life as a nation all but depends upon it."

"But what is the difficulty, Mr. Welby?"

"The difficulty arises, not from our trades, but from our trying to carry on as though we were still a tiny self-supporting nation."

Poor Phil didn't understand a bit, and he heaved a sigh that made the old man laugh.

"I think you will see what I mean in a moment."

"I'll try," said Phil, sitting up.

"Do you not see that the world has become more and more like one big nation with only one big population?"

"You mean by wireless, and airships, and liners?"

"Yes; but especially by world trades, and, not a little, by the League of Nations, which is one of the most promising things produced by the Great War."

Once more Phil found himself unable to go on.

Coming to the rescue, the old man said, "What is really wanted is that instead of the nations trying so hard to keep themselves separate from each other they should really feel that they are one people who live together and ought to work together."

"And why don't they, Mr. Welby?"

"Because they haven't yet got the right spirit."

"And what is the right spirit?"

"The preacher calls it the Christian spirit, which is the brotherly spirit."

"You mean the Brotherhood of Man, Mr. Welby-" suggested Phil feeling more sure of himself.

"That's the great thing," said the old man warmly. "If only all the boys and girls of the world would catch and cultivate that spirit, then they would prove that Jim Sheldon was wrong."

H.F.S.

The Kiddies' Own Corner

Coducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

My dear Kiddlekins,

What lovely sunny days! And you are enjoying them, I'm sure. School and lessons are out of your thoughts, and nature is your friend and teacher. Here's a jolly little holiday song written by a light heart in Lakeland. Who will follow this lovely example? We shall be glad to hear of many exciting holiday adventures. Thanks to Barbara, our love to all.

UNCLE FISHER.

THE MOUNTAIN STREAM.

How lovely is the mountain stream,
As it rushes down the hill!
The sun shines forth and makes it gleam—
A sparkling, crystal rill.

And, as it glides upon its way,
It sings a rippling song
Of how it journeys all the day
And bears the foam along.

And when the bird flies to its nest,
And the moon peeps o'er the fell,
Oh! then the beck is at its best
Beneath night's starry spell.

BARBARA.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

"For twelve years I have studied the progress of the greatest curse which afflicts this country. From 35 to 40 per cent. is the approximate ratio of insanity, direct or indirect, caused by alcoholic drinks."—Dr. Sheppard (Head of Colney Hatch Asylum).

"Wine and beer cause children to become excitable, induce headache, sleeplessness, and fatigue of body and mind."—Dr. Geisse (Ems.).

"More than three-fourths of the disorders in what we call fashionable life arise from the use of alcohol."—Sir Andrew Clark.

"I am a life abstainer and non smoker. I never met an athlete, who, during practice, drank alcoholic beverages, and if they are useless during practice they are useless otherwise."—Jack Hadfield Swimming Champion of England).

"My food is quite normal. I drink neither wine nor any kind of alcoholic beverage."—Suzanne Lenglen (World Tennis Champion).

"The more severe the cold, the more dangerous is the drinking of alcoholic drinks."—Dr. John Rae (Arctic Explorer).

"Of all persons that I know, who cannot resist alcohol, the chief are the brain workers."—Sir Henry Thompson, M.D.

"I am a surgeon. My success requires that the brain should be clear, the muscles firm, and the nerves steady. No one can drink alcoholic beverages without experiencing weakness in those corporal powers which I must always keep steady. As a surgeon I must not drink alcohol."—Dr. Lorenz.

"The N.U.T.A. Hymnal for Temperance and other meetings," Revised Edition, National Unitarian Temperance Association, Essex Hall, Essex Street, London, W.C. 2, Limp Cloth 4d. and 3/8 per dozen.

This excellent Hymnal contains 100 choice hymns with musical index to tunes. It is well printed and is just a handy size for the pocket. The concluding words of the Preface state that, "It expresses the noblest ideals and will remind each user of it, that—

"Thou art not here for ease or sin,
But manhood's noble crown to win."

Copies of it would be good in every home and family, especially where there are young people.

ON THE ROAD.

You will understand the true spirit neither of science nor of religion unless seeking is placed in the forefront. . . .

"Rejection of creed is not inconsistent with being possessed by a living belief. We have no creed in science, but we are not lukewarm in our beliefs. The belief is not that all the knowledge of the universe that we hold so enthusiastically will survive in the letter; but a sureness that we are on the road. If our so-called facts are changing shadows, they are shadows cast by the light of constant truth.

"So, too, in religion we are repelled by that confident theological doctrine which has settled for all generations just how the spiritual world is worked; but we need not turn aside from the measure of light that comes into our experience showing us a Way through the unseen world.

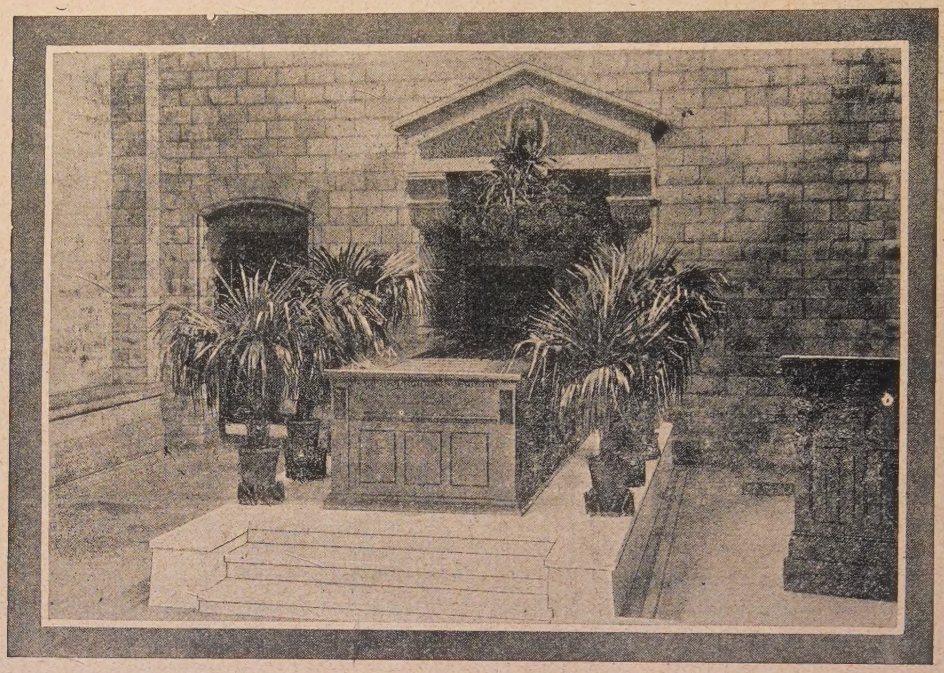
"Religion for the conscientious seeker is not all a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness."—Professor A. S. Eddington, F.R.S.

"Everywhere in my travels I found religion, and everywhere also I found drama. Both are universal activities of the human race."—Sir Francis Younghusband.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



The Catafalque and Entrance to Cremating Chamber.

CREMATION.

CREMATION is infinitely cleaner, healthier, more decent, and more respectful than earth-burial and decay. —(Bishop Gore.)

RESOLVE to do your share in promoting this reform. Learn, consider, act!

EVERY logical argument is on the side of the cremationist.—("Methodist Times." 16/4/25.)

MORE reverent to the dead, and makes premature burial impossible.

APPEALS for the consideration of its merits, apart from the demerits of earth burial, because one positive quality is worth many negative ones.

THERE are two ways of disposal of the dead, purification by fire, or putrefaction by nature.

INTERESTING and instructive is the growth of Cremation: in the year 1904 the numbers were 569 —in 1928 they were 3436.

OPPOSITION to Cremation under the aegis of a pseudo-theology is blank folly, as cremation has "come to stay."—(Rev. T. P. Brocklehurst).

NOTABLE persons in all walks of life have advocated and adopted cremation.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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